THE LIGHT OF TRUTH

— OR —

SIDDHANTA DEEPIKA.

Monthly Journal, Devoted to Religion, Philosophy, Literature, Science, &c.

Commenced on the Queen's Commemoration Day, 1897.

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OF

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TRANSLATED BY

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AND

STUDIES AND TRANSLATIONS

BY

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RELIGION,

THE IMPORTANT PROBLEM OF LIFE.

(*Continued from page 35 of Volume VI.*)

I hope we are now in a position to take the first step and work the birth of religion in man. A clear study of the early religions of the Jews, aud the Hindus as they are set forth in their scriptures will show some aspects of religion at its birth. Godhead shrines into their mental ken as a tribal leader or king. In the Rigveda we learn that Indra was the God of the kausikas and Agni or Fire, of the kanwas and so forth. But soon by proximate living, the tribal or clannish stage gave place to the state and the deities were interchanged. For long the Hebrews remained with their vengeful and distinctive conception of a tribal deity. It is easy even there to trace the mollifying influence of Babylonic captivity upon their conception of God. The Hebrews and the Early Hindus alike approached the great supernatural power in the universe from *fear*, want or insecurity.

Though fear and want and chiefly trouble are ever a potent cause in bringing man to God, there are other mental attitudes also which bring man near him. Meditation—a thought is one of these. The reason why the old forms of religion are disliked now is because, from the security to life and property arising from improved civilization, the old forms of representing the relation between god and man cannot now be realised in the upper strata of society. The god of the past was the god of advin, the god of the poor in spirit and the god of those that increased Christianity especially taking its birth in the midst of the corruptions and varieties of decaying empire had its source in this attitude of human mind and its liturgy, however splendid as a figure of speech and sometimes to men in trouble even as a reality fails to rouse the cultured soul that sits comfortably in its achievements. Hence in these days we want a religion based upon *meditation or thought* and not on *fear or want*. This explains the craze there is in America and in

England for the Advaita of Srimat Sankaracharya.

The characteristic feature of the religion of this origin is its out and out intellectuality and its philosophy.

Or again, man might approach the power underlying Nature by *ennui*. This is also a feeling for which old religions have not made a provision. The soul that revolts from satiety or that is afraid of acting from pity-in fact possessing sentiments which are due to culture, require an antidote and God, the supernatural, serves as an antidote to this state of mind. The religion of the gita was preached to one in this state of mind. The curious identity of the present day mental attitude of the Europeans and that of the Hindus at the time of the war of the Pandus and the Kurus is seen in the delight with which the gita is drunk in by any western mind to which it can be made known.

Love or Reverence is another attitude of mind through which man starts up his religious cause. Many favourable circumstances went together for the production of this attitude of mind. Peace and plenty but such a kind as could only be won with labour and display of strength and goodness can produce this. The Norse religion seems to me to have had this origin.

Of these the first named motives *fear* and *want* are always potent ones. Therefore is it said "In the fear of the lord is wisdom." As even the most fortunate have their troubles, the religion whose foundation is fixed on the rock of security for man in troubles will always find its adherents. Successes and strength might discard Him for a while: but returning grief will bring in returning faith except in a few haughty Titanic souls who could have the internal strength bear the disruption of mind silently and boldly. Religion will be hugged by the successful also if it is rested on culture or thought.

For after the immediate physical wants are satisfied, the mind of man is provoked into activity for its own sake and if religion cannot lay hold of this distinctive feature of man it cannotlong exercise sway over him. If, however whatever thought might engage him, he could find that the stay of that thought is in god, then indeed religion would ever be a constant source of power for him. Individually after all Religion is nothing but the consciousness of the existence of a supreme power in the world before which the power of the individual is as nothing. The precise feeling with which this consciousness might be associated may be different in different minds: For instance, in some there might arise of a sense of selflessness or want of security without him; this feeling is born of intense personal weakness, or, in others, the conception of this power associated with all the mighty and often times destructive forces of Nature, produces a feeling of terror which seeks for security by expiation and prayer: in others again, the feeling accompanying this consciousness is wonder and delight at the Being that is manifested in all this multitudinous array of mighty world and their interactions: Again some find nothing but one stream of Mercy flowing through the Evolution of this world which ever rises in the scale of happiness from the worm to the man. Thus according to the experience, inclination and culture of each soul, this supreme power that underlies nature is conceived and represented in various ways. Now however diversified human culture may be, there is essential unity of nature in all men and as the feelings by which the primary conception of God is modified are owned by all individuals, if not at the same time, at all events in different times in the course of their lives, the representation of the Deity so as to suit one mind may sometime or

other find itself satisfactory to others also. If by a broad classification therefrom we can put minds into three kinds, *Satvic*, *Rajasic* and *Thamasic*, then it is possible to enunciate a single form of the relation between man and God so as to suit all the three stages of mind by progressive interpretation of the relation according to the progressive nature of the mind. This is what in fact Hinduism has done for the religion. Its religious conception with an apparent oneness of form unfolds deeper and deeper truths for minds of higher and higher culture.

For the *Thamasic* or dark soul whose characteristics according to the Gita are ignorance and fear there is the coarse materialistic conception of deity as a judge and a "punisher of crimes." The Horriblest Hells are shown to these in order to fasten on their mind the thought of the littleness of their strength before that of the lord. The Rajasic people whose proud souls compasses not earth or Heaven and whose ambition would take possesion of all, can be refrained from ruining themsselves and ruining all only, if by a slightly higher form, the same Almightiness of the ultimate power of the world is impressed on them. If not, in the language of the Gita, they will invest all thought with their pride and vileness. For,

प्रवृत्तिंच निवृत्तिं च जनान विदुरासुराः ।
नशौचं नापिचाचारो नसत्यं तेषु विद्यते ॥
असत्यमप्रतिष्टं ते जगदाहुरनीश्वरं ।
अपरस्परसंभूतं किमन्यत्कामहैतुकं ॥
एतांदृष्टिमवष्ठथय नष्टासानोऽल्पबुद्धयः ।
प्रभवंत्युग्रकर्माणः क्षयायजगतोः हिताः ॥
काममाश्रित्यदुष्पूरं दंभमानमदान्विताः ।
मोहाद्गृहीत्वाऽसद्ग्राहान् प्रवर्तन्तेऽशुचिव्रताः ॥
चिंतायपारिमेयांच्च प्रलयान्तमुपाश्रिताः ।
कामोपभोगपरमाः एतावदिति निश्चिताः ॥
आशापाश शतैर्बद्धाः कामक्रोधपरायणाः ।
ईहन्तेकामभोगार्थ मन्यायेनार्थसंचयान् ॥
इदमद्यमयालब्दं इमं प्राप्स्ये मनोरथं ।
इदमस्तीदमपिमे भविष्यति पुनर्धनं ॥
असौमयाहतः शत्रुः हनिष्येचापरानपि ।
ईश्वरोहमहंभोगी सिद्धोऽहं बलवान्सुखी ॥
आढ्योभिजनवानस्मि कोऽन्योऽस्ति सदृशोमया ।
यक्ष्येदास्यामि मोदिष्ये इत्यज्ञानविमोहिताः ॥
अनेक चित्तविभ्रान्ताः मोहजालसमावृताः ।
प्रसक्ताः कामभोगेषु पतंतिनरकेऽशुचौ ॥

Asuric men know not either action or inaction; neither purity of body nor purity of conduct nor is there truth in them. "The universe is without truth without moral basis" say they, "without a god brought about by mutual union and caused by wit and nothing else." Saying this, these uncured ruined men, of small intelligence, of fierce deeds, come forth as enemies for the destruction of the world surrendering themselves to insatiable desires possessed with hypocrisy, conceit and arrogance, holding evil ideas though evil delusion, they engage in action with impure resolves. Giving themselves over to numberless plans, whose end is death, regarding as the highest the gratification of lusts, feeling sure that that is all, held in bondage by a hundred ties of expectation, given over to desire and anger, they strive to obtain by unlawful means hoards of wealth for sensual enjoyments. "This to day by me hath been got, this desire I shall soon satisfy. The wealth is mine already, and also this shall be mine in future. I have slain this enemy, and others also I shall slay. I am a lord, I am the enjoyer, I am successful. I am powerful and happy, I am wealthy, well born what other is then that is like unto me? I will sacrifice. I will give alms, I will rejoice. Thus deluded by unwisdom, bewildered by numerous thoughts, enmeshed in the lock of delusion, attached by

the gratification of desire, they fall downwards into a foul hell.

Miss Annie Besant.

For such to tame their haughty spirit, the primary conception of God is interpreted as a Being of pitiless power strong enough to outwit them.

It was to such that Mahomed said "Ye plotters. God will outwit you all for God is the best of plotters". Whereas for the sastric minds an etherial form of religion is wanted and the worth of the Hindu religion consists in the very adaptability of the common symbol of faith serving these also. The Durga, Natesa, the Siva on his Bull, the Ranganath sleeping on his serpent couch, the Lakshmi, budding out from the lotus, have a sublimer meaning.

All these are symbols to carry a truth and the truth itself is taught in progressive and widening interpretation.

This naturally leads us on to the next point in our inquiry. How can the right interpretation of the symbols be known? For the consciousness of the power underlying the world can indeed come to us from nature but the real relation of that power to man cannot be so known. We may no doubt say that each man will conceive the relation in his own way but the conception based on ignorance andimperfect sense cannot render it as it ought. Moreover the intelligent, supreme power cannot be conceived to have left that relation to be guessed at by each man in his own way. For this purpose in every country and in every age the relation is revealed in fresh symbols or exposition of old symbols It is for this reason that all religions are unanimous in declaring that the truth they teach are revealed to them by God. There is nothing strange in this. The very power that upholds the world, is as we have seen elsewhere, the God's own and it is not hard to conceive him manifest Himself anywhere at any time for the welfare of his creatures. Our very intention is the visit He pays to our heart. From ever being latent there He becomes patent and now and then the whol being of man is filled into the delight of this visitation Our very Ananda or happiness is consonant glowing of spirit along the lines and groove of this body of ours. Its head is love, joy, right wing; delight, left; bliss is the self and it rests on Brahman, says the Upanishad. Everything great or good is so because it has more of the grace of God flowing through it.

यद्यद्विभूतिमत् सत्वं श्रीमदूर्जितमेवका ।
तत्तदेवावगच्छत्वं ममतेजोंशसंभवं ॥

Whatever is royal, good, prosperous and mighty understand thou that to go forth from my splender.

In fact it is the *Tejas* or the splendour of the Lord of all that makes the good in everything. Is it possible to conceive that such a God would allow men to grope in the dark? No, He maintains the world remaining in the heart of it and whenever *H*is presence is wanted His mighty power makes itself felt in love or in chastisement. For says Lord Krishna in no faltering accent.

यदायदाहि धर्मस्य ग्लानिर्भवतिभारत ।
अभ्युत्तानं अधर्मस्य वदात्मानं सजाम्यहं ॥
परित्राणाय साधूनां विनाशाय च दुष्कृतां ।
धर्मसंस्थापनार्थाय संभवामि युगेयुगे ॥

Whenever there is decay of Darma, 6 Bharata, and there is exaltation of Adharma, then I myself come forth; for the protection of the good, for the destruction of evil doers, for the finaly establishing Dharma, I am born from age to age.

It is not for individuals so much as for the race the lord makes His incarnations. The individuals pursue their own course of birth according to the law of their own Karma. Their

sufferings are of their own make as well as their joys and this only delights the Lord like the play of children. Yet even here his helping is not unseen. Even wicked He helps in their course; for He sendeth the rain to water the wicked man's crops as he does the good man's. But when wickedness is rampant and the weak and the poor are crushed by the strong, then His mercy cannot sleep. He puts forth his strength and lo! power, and wisdom stand forth to protect and bless the world. He cometh for placing on firm basis the law of the world धर्मसंस्थापनार्थं । Such a Revelation is not confined to one place or to one country. The lord hath spoken to every race according to its wants in its own language. Men who see this not vainly wrangle for triumph of their own forms and are intolerant to their own God in other's bodies.

मामात्मपरदेहेषु प्रद्विषन्तोऽभ्यसूयकाः ।

Me, in other shapes besides their own they hating in envy.

Says the lord Krishna. To the truly religious *toleration* is as much a necessity as *God*. Forms are mere forms as long as they are not socially productive of evil, any form would do equally well for clothing Him and the best of forms are yet far from best to invest him.

Thus it can be perceived that Revelation has a twofold sense corresponding to the two fold attitudes of religion itself. With respect to religion considered in relation to the individual alone it is the intention that visits him in moments of supreme felicity and according to it each forms his own individual conception of his relation to the Almighty. In the other sense it is the record of the (धर्मसंस्थापन) - establishment of the law in each race and for each time by the successive incarnation of the lord or His Amsa. The History of the world is lit up every where by such God-sent lights which begin their glimness in various strata of society and gaining strength as they shine have succeeded in illuminating the hearts and the deeds of hosts of men then and there. The Great men, the truly Greatmen—of the world, the Heroes, as Carlyle would call them, are they: whereof, my dear brethren, our own land has produced not a few. Rama and Krishna; Vyasa and Buddha, Sankara, and Ramanuja: What are these but such beacons of the world to guide the Society to its goal of happiness and peace? Nor are other countries wanting in them. Jesus Christ is one of the greatest of such incarnation and perhaps He is the *Kirke* whom our own scriptures have prophesied.

But it may be objected that the books purporting to contain the Revelation often times err even as regards things of this world, how and how can they be trusted as regards things beyond this world.

(*To be continued.*)

G. KASTURI RUNGIENGAR, M. A.

THE CHALDEAN AFFINITIES OF THE TAMILIANS.

* The results of modern discoveries have led scholars to the conclusion "that when the "Semites poured into the country lying near "the Persian gulf they found, as did the an- "cestors of the modern races of Europe when "they crossed into that continent, an older and "alien people known as the "akhadiyans," or" "high landers" whose home was the mountains "of "Elam" settled in the land These pri- "mitive tribes who inhabited the country round "about the Persian gulf have been supposed "to be allied to a race from which such peo- "ples as the Mongols and the Finns have sprung "and to have founded kingdoms and built "cities long before the semites had separated.

* Vide Sketch of "Jewish History" by "Edward clodd" p. p. 11-14.

"long before even Egypt had reached her prime. "Their capital was named 'Ur' and was sacred "to the moon God. Bel was one of their prin-"cipal gods. They were the fathers of astro-"nomy. They divided the zodiac into twelve "signs and named the days of the week after "Sun, Moon and five planets. They believed in "magic, sorcery, witchcraft and other black arts "and in the existence of evil spirits which "they worshiped with bloody sacrifices. They "invented the cuneiform characters and the "oldest inscriptions yet discovered are said to be "in the Sumerian[1], a language allied to theirs."

Having given the above summary of the most important points of information now available or believed to be available concerning the oldest population of Chaldea I now proceed to put together a few cardinal facts known or believed to be known respecting the primitive races of South India. Dr. Caldwell, with characteristic insight and ability, pointed out long ago that the races who used the Urus and erected to the harrows, kistvams, cairns and cromlechs over their places of sepulture so profusely scatered over many parts of Central and South India were the hundred of those ancient races who overran Europe long before the ancestors of the Goths and the Pelagi and of whom the Finns of Northern Europe and the Magyars of Hungary are the modern representatives. He has also remarked that the resemblances of the harrows and other megalithic structures found in South India to the Druidical remains of Celtic race is too exact and remarkable to be accounted for on any other supposition than that of their derivation from the same origin. The learned doctor has gone still further and maintained that the [2]language of the Finns still preserves the distinctive features of the [3]Tamilian languages of South India. Even the ancient Eutrascans of Italy whom civilization preceded that of Rome by centuries have been held to be an asiatic race akin to the Dravidian races of India. Mr. Walhouse writing about the dolmens and histvams in the jungles of Koimbatur, Salem and Maisur says that their resemblance to like structures found in Etrruia "not anything like mere general resem-"blance but identity." (aptain Mackenzeihas made a similar remark concerning the kistvams in the basin of the river Kaveri. He says that they are full of earth "in which are embed-"ded pots of every sort and kind, some of de-"cidedly Etrascan look both in form and appearance."

The majority of the tribal names of the Tamilian races, says Dr. Oppert, have the signification of "highlanders". "Siva", the lord of the Dravidas, was a Malai Arasan and "Muruga Vel" the great Tamilian conquerer, was himself a "highlander". "Girisan" *i. e.* "the god of the hill", and "Siva" the name of the Tamilian god, are terms of identical signification. To the Tamil every hill top is sacred to the Gods; in other words the Gods of the Tamilians were all "Gods of the hill", and especially so, was their war god. "[4]Vel" or "Velan" the Scanda of the Sanskritian who is even now worshipped with the greatest veneration in the Tamil land.

One need not dive deep into Tamil literature to be able to arrive at the fact that "Ilam"[5] was one of the names of the home of the Tamilian. "Illam" or "Ur" in Tamil means

1 The Finns of Europe who are supposed to be the descendants of the ancient sumerians call their country "the land of suomi"

2 The language of the Finns is said to be one of high complexity akin to the magyars but utterly unlike any other European tongue.

3 Some scholars have attempted to identify the Eutrascans with the old Hittites of the Jewish scriptures. Their capital was Carth chiwish at the mouth of the river Euphrates.

4 Compare Vel (வேல்) with the Bel of the accadians.

5 "ஈழம்" was one of the ancient names of the Tamil land. The learned Pandit Mr. D. Savariraya Pillai informs me of the fact that a part of Malayalam is still known by the name "Illam."

" one's home " or " country " " Ur, " "means" also a settlement","village" or "city". In classics its use is restricted to the marutam lands in cultivated countries. ' Uran' being one of the distinctive titles of the " lords of the marutam countries". Madura, the capital of the Pandiyans, was the distinguished seat of 'Soma Sundara' or the Moon God. Uraiur, or Koli-ur the capital of the Cholas and Karu-ur the capital of the Cheras, were likewise the seats of the "Soma Nathan." That astronomy was one of the principal branches of study among the Tamilian during the earliest period of their history in South India is supported by the instant notices of some old commentators of the character and scope of the literary activity of the First Madura Sangam. The numerous pure Tamil words for the signs of the zodiac and the twenty seven constellations that have been handed down to us in our lexicons, although the works where they were found by the lexicographer have all perished and gone, are alone sufficient to prove that the astronomy was in ancient times one of the principal subjects of study in the country of illam." The following table of the Tamil names, the days of the week shows how the modern Tamils stand related to the inhabitants of old. Chaldia called the akkadians in so far as some of their most familiar or every day vocables are concerned.

ஞாயிறு (Gnayiru=Sun) Sunday
திங்கள் (Tingal=Moon) Monday
செவ்வாய் (Civvai=Mars) Tuesday
புதன் (Putan=Mercury) Wednesday
வியாழம் (Viyalam=Jupiter) Thursday
வெள்ளி (Velli=Venus) Friday
சனி (Sani=Saturn) Saturday

Of all the countries of India, the Dravidian "Malaya" is pre-eminently the home of magic, sorcery and witchcraft. In respect of the antiquity of its traditions, the multiplicity of its serpent groves, the prevalence of the habit of polyandry, its magic necromancy and other infernal arts the ancient country of Malaya stands alone among all the Dravidas. The most powerful Bhutams reside there and there is none more powerful than the " Virgin Mantram of Malaya." The practice of th black art which prevails among some sections of the Tamils of the Eastern Province of Ceylon is to be attributed to the fact of its early inhabitants being immigrants from Malaya. It is said that almost all the Mantrams repeated by the Singalese exorcists in their devil dances are in the Tamil language. The bloody sacrifices offered to Kali, Bhairavan and other inferior gods by the village Tamils of to-day are undoubtedly of the same character as those ascribed to the highlanders of ancient Accadia and are the faint reminiscence of a time when sacrificial worships was more generally in vogue.

It is the opinion of the most eminent Egyptologists that the primitive inhabitants of Egypt were an asiatic race akin to the tomb-building Turanians of old and the evidence for the enormous antiquity of a communication between Egypt and Southern India continually grows stronger. The earliest peoples to whom the inscriptions of Babylonia refer are the Kush or Kas called " the dark-faced ones " or " the black heads." These Kushites are admitted to have been the first builders of dolmens and cromlechs. The Indras, the Visvamitras, the Cheras, the Cholas and the Pandyas were members of the Kusika race and are known to have erected cromlechs, dolmens and mention over their burial places in South India as did their Chaldean conferers in their own country There is nothing strange in the legend therefore of " Ea " or " Ekhan " of Dwaraka, the head quarter of a dynasty of kusiwas going across the Persian Gulf and teaching his kind re peoples, the Akkadians and then kushites of the regions round about the Persian Gulf any im-

provement that might have been made in the art of agriculture in the kingdom of Dwaraka which was the pre-eminent seat of the chiefs of the [1]Velar races of South India. The deification of Ea-khan by the Babylonians as the fish-god, apparently has a reference to the prevalence of of the cult of [2]Narayana or Vishnu in that country. That Ea-khan of Dwaraka belonged to a dark race is proved by the reformers in the inscriptions to the sons of "Ea" as in the case of the Kush as "the dark faced ones" or "the black heads." The intercourse which is thus proved to have existed between the primitive Egyptians, Chaldeans and the Tamilians was the result as much in all probability of the racial affinities as of the bold commercial instincts of these ancient peoples.

If the primitive races of South India were as shown above the kith and kin of the Kushites and the Accadians of old Chaldia who were the earliest civilized section of the human race, the theory that the races of the Deccan were barbarians at the time of the ascendancy of the rakshasa dynasty of Lanka must be rejected once and for all as an assumption destitute of even a single shred of evidence in its favour.

V. J. TAMBY PILLAI.

CORRESPONDENCE.

I

The Editor of the Siddhanta Deepika,

Madras.

Sir,

It is really a sign of the times that a few prominent gentlemen of the Tamil community, in spite of the confirmed spirit of apathy and indifference that has always characterised the indigenous races of this country, in matters which do not directly affect personal and family interests, have come forward and made a formal proposal to form an Association the object of which will be to preserve for posterity the extant literary monuments of the Tamil land. That a combination of this sort is urgently needed in the interests of the Tamil speaking race as well as for the correct understanding of the past history of Southern India, must be admitted by one and all. A common language is the guarantee of a people's racial existence, and a race which possesses rich medium of thought must necessarily get the better of one whose speech is comparatively poor. In fact, a nation is no more greater than its language which is the index of its progress. The object set before the Tamil public is, therefore, one that should commend itself to every educated Tamil, irrespective of caste, colour, or creed.

The Tamils and their literature have been a source of vexation and annoyance to certain classes of people who have always been more mindful of their interests as a class than as a race. But truth must conquer, and the spirit of righteousness assert itself over the grovelling and unmanly aspirations of selfish bigots. For the very peace of India, it is necessary that the actual position which the Tamil races occupied in times past, should be correctly depicted by the pen of the historian. Here is an opportunity for every lover of the nation to give practical proof of his professions of patriotism, and to show to the world that he is not ashamed to be called a Tamil.

I am Sir,

Yours truly,

V. J. T. Pillai.

II

The Editor of Siddhanta Deepika,

Madras.

Sir,

A correspondent writing to the Madras Mail on the subject of "The Sanscrit and the Vernaculars" expresses it as his opinion that, without calling in the aid of Sanskrit it is not possible to express in Tamil all shades of ideas, pertaining to modern civilised life

1. It is noticeable that "Balarama," of the dynasty of "Dwaraka," appears in the Indian classics as "the mythical hero of agriculture" according to Ilampuranar" the primitive Pandiyans belonged to the Krishna line and were the chiefs of a tribe of "Vellalas" who migrated to Madura from their capital called "Dwaraka",

2 "Narayanam' (நாரயணம்) in Tamil means fish from Naram—water and anavu—to move about. "Narayanam,' hence appears to be a synonym of, "minvan" a name of the Pandiyans.

and in proof of this assertion, he states that he is, at present, engaged in translating Mr. Herbert Spencer's work on "Education" and finds it difficult to proceed with the work except with the help of words borrowed from Sanskrit. I have no inclination whatever to cast any slur on the patriotism of the gentleman, but it will be useful to him to know that the translation he refers to has not at all been appreciated in this part of the world. In its idioms, it is more like English than Tamil, and its phraseology is burdened with Sanskrit Jaw-breakers eminently unmusical and abhorrent to the Tamil ear. In fact, I had to go to the original in English to get at the correct meaning in many places. Opinions may differ, but I am positive that it will not be appreciated, in its present form in Jaffna. It is an admitted fact that the influence of Sanscrit is altogether unfavorable to the growth and developement of elegant and expressive prose in Tamil, and unless this pernicious influence is guarded against, one need not indulge in the ecstacies of a prophetic vision to be able to say that the classic language of the South will soon degenerate into a hybrid and disgusting jargon which it will not be worth one's while to cultivate. The present poverty of the Tamil language in words expressive of abstract and philosophic ideas is to be attributed to the fact that most of the religious Agamas of the Tamil Land in which such expressions must necessarily have occurred in abundance were destroyed by Kun Pandion under Brahmanical influence fifteen centuries ago. The Jaina Agamas of the South were, I think, identical with the Saiva Agamas of the ancient Tamils and the indiscriminate destruction of these ancient religious records has resulted in depriving Tamil of its philosophical technicalities and sending into its soul a deplorable leanness. The hope of improving the Tamil language, therefore, would seem to lie in the practicability of rescuing the extant remnants of old Tamil literature in which the germs of philosophic terminology may very well be expected to be preserved. The remains of Jaina literature should be carefully collected as it is likely that some of their religious works will yet preserve many of our old words. He cannot be a just judge, who has not studied the old Tamil works, in matters relating to the question of the capabilities of the Tamil language to adapt itself to the developement and growth of the minds of its children. The question is one which deserves the serious consideration of every Tamil, and on the proper answering of which, the racial unity and prosperity of one of the ancient peoples of the world, in a great measure, depend.

I am Sir,
Yours Truly.
V. J. T. Pillai.

THE VIVEKANANDA SOCIETY, COLOMBO.

CELEBRATION OF THE BIRTH-DAY OF SRIMAT SWAMI VIVEKANANDA.

At the last meeting of this society held on the 25th January last, and presided over by Mr. C. T. Hambyhapathy, the birth-day of Srimat Swami Vivekananda was celebrated. The hall was chastely decorated, with flowers, fruits, ferns and ever greens. On the walls were disclosed in bold characters Om tat sat Om, in Sanskrit. The birth-day of Srimat Swami Vivekananda, the patriot-sage, in English, besides the many mottos and aphorisms, both in Sanskrit and English, that were shown by arrangements of ferns and green leaves. Photos of Sri Rama Krishna, Swami Vivekananda, Sarasvati &c. with garlands on them, were hung in prominent places to enhance the beauty of the hall which was crowded with members and visitors. Proceedings commenced with the usual singing of Devaram to the accompaniment of violin. Hymns from the sacred Vedas being portions of Sata Rudram and Purushasuktam were sung by Brahmasri Suresvara Sastriyal, followed by selections from the principal Upanishads by Mr. Hambyhapathy. The Sastriyal made a short speech dwelling on the enviable qualities of the head and heart of the Swami and

sang a special sloka in Sanskrit, composed by him in praise of the Swami. Hymns of Devaram, Tiruvasakum, Thayumanavar's hymns &c., were also sung by Messrs. C. S. Jambuswamy, S. Sidambarapillai and V. Subramaniam. A special song in Tamil, in praise of the Swami, composed for the occasion was sung by Mr. V. Murugiah. The corresponding-secretary recited Swami Vivekananda's 'song of the Sanyasin' which was followed by readings from the sayings of Sri Rama Krishna by Mr. S. Thillinathan and a poem in English in praise of the Swami by Mr. M. S. Murugesen, the intervals being occupied by the amateur-musicians Messrs. E. Srinivasan, V. Murugiah, and K. Vallipuranathan, in playing select tunes which were much admired by the audience.

Among the many visitors, Mr. Proctor K. Chelliah while speaking about the herculean work performed by the Swami in the cause of the Hindu Religion and Philosophy, encouraged the members to carry on the useful work they have undertaken to do, namely, to study and understand the Religion and Philosophy of the Hindus in all its phases and to promote sure knowledge among youngmen.

The Chairman, in the course of his speech, said that the Swami Vivekananda was the choicest product of the age who followed his master and that he was one of those distinguished sons of Ind, who are bound to appear time after time for keeping up the spiritual dignity of the land of sages. The eloquent tribute from the chair was most impressive.

Votes of thanks to the amateur-musicians and the Chairman were proposed by Messrs. C. T. Kandiah and Mr. Thambiayah (Law students) respectively. Singing of Devaram terminated the proceedings, after which Saudanam was distributed and rose-water sprinkled.

R. S. SUBRAMANIAM,
Corresponding-Secretary.

THE SAIVA SIDDHANTA.*

BY THE REV. F. GOODWILL.

IT is matter for some astonishment that the *Saiva Siddhanta* system has hitherto received so little attention from European students of Indian religions. The late Max Müller in the Introduction to his "Six Systems" says of it, "In the South of India there exists a philosophical literature, which, though it may show clear traces of Sanscrit influence, contains also original indigeneous elements of great beauty and of great importance for historical purposes." Dr. Pope, who is still better qualified to estimate it, says in his edition of "Tiruvasagam:" "The *Saiva Siddhanta* system is the most elaborate, influential and undoubtedly the most intrinsically valuable of all the religions of India. It is peculiarly the South Indian and Tamil religion." Those who have studied the system unanimously agree that this eulogy is not a whit too enthusiastic or free-worded.

That the system is eclectic is at once apparent; but I think that some who attempt to trace its origin go unnecessarily far afield for the influences that have helped to make it what it is. I do not see any necessity, either from historical or internal evidence, to include Muhummadanism or Christianity in the list of contributors to the wealth of thought which is here amassed.

The name, *Saiva Siddhanta,* is Sanscrit in both its parts; this fact indicates that the raw material of the system was to a considerable extent found in Sanscrit though its elaboration was undoubtedly mainly the work of Dravidian minds.

"*Siddhanta*" means "true end," and the Saiva philosophy is so called, because it establishes the true end, or the only truth. It is also called the "*Vedanta Siddhanta*" Philosophy, that is—to use the words of its most prominent modern champion—"the knower and embracer of the true end of the Vedas, *viz.*, the true meaning that God is *Sivam* or Love." The

* A paper read at the Bangalore Missionary Conference, November, 1901.

acknowledged books of the system are the *Vedas* and *Agamas* or *Tantras*. But Sankara's exposition of the *Vedanta Sutras* is set aside in favour of the less known commentary of Sri Nilakanta Acharya which fully harmonises with the system. The relative value of the *Vedas* and *Agamas* has been set forth as follows:—"The *Vedas* are general and given out for all, the *Agamas* are special and revealed for the benefit of the blessed and they contain the essential truths of the *Veda* and the *Vedanta*." "The teachings of all holy books are condensed and systematised here."

The twelve *Sutras* which form the basis of the modern systematic exposition are taken from the *Rourava Agama*, and were translated into Tamil about 1200 A.D. by Meikanda Deva. The authoritative works "Siva Gnana Bodham," "Siva Gnana Siddhiar" and "Siva Prakasam," which are based directly upon the *Sutras* were all written between about 1200 to 1300 A.D. The works of Thayumanavar, Manikka Vasagar, Tirumular, Sekkirar, Sampanthar, and Appar are also carefully treasured and the writers honoured as saints. Saivism also with other sects puts in its claim on the *Bhagavad Gita*, though some writers, in view of the fact that its translation into Tamil was accomplished only in recent times, affirm that its influence on the formation of the Saiva philosophy was but small.

Now let us, with a view to determine the influence that the struggle between Saivism and Buddhism and Jainism, from about 800 to 1200 A.D., had upon the thought of Saivism, briefly review the early history and character of Siva. He is usually classed as the third person in the Hindu Trinity, and his principal designation is that of the Destroyer. It is a commonplace that the name "Siva" does not occur in the Vedas. An ancient sneer against him was that he was the "God of the Sudras and people of no account." When with this we remember that it is said that in the days which saw the beginning of the great Saivite revival in South India, the eighth or ninth century A.D., nine-tenths of the population there were Sudras, it will appear that South India was from early times the strong-hold of Siva worship. Indeed Siva is frequently said to have been originally a purely Dravidian God. Dr. Pope says, "In a period quite antecedent to all historical data the native Dravidian religion was a kind of Saivism." And some scholars, concluding the Dravidian peoples to have originally come from Central Asia, are inclined to think their God of Turanian origin. Wheeler says "Siva was a mystic deity of Turanian origin and was represented as half intoxicated with drugs, and associated with ideas of death and reproduction. When Aryan civilisation and religion spread to South India and were adopted by the Dravidians, the Vedic God of storms and tempests, *Rudra*, was singled out by the people as especially their God, and his words attributed to, and designations adopted for, their old God, Siva. The ancient *Rudra-Siva* is alternately fierce and beneficent; according to the philosophy, he is the cause of the creation and dissolution of the universe. One of his early names is that of '*Pasupati*,' meaning 'Lord of Cattle,' *i.e.*, of human cattle, in which it is possible is contained, not merely a rude, bucolic idea of God, but also a reminiscence of the ancient practice of offering human beings like cattle in sacrifice to the fierce Deity."

But much of the above history is at best happy conjecture only, and all that is definitely known may be summed up in the words of Barth, that Siva was "a popular and almost supreme God before our era." Definite chronology is not available till the twelfth century, and then Saivism is found the moulded type that exists to-day.

For about four centuries, from 800 to 1200, Saivism was involved in a long struggle with the twin-religions Buddhism and Jainism, which held sway in the land and latter of which especially was under the protection of royalty. On the part of Saivism it was a struggle not for supremacy, but for very existence for, for some time, Saivism seems to have been generally decayed. In the "Basava Puruna" of the *Vira-Saivas* or Lingayats, a Saiva sect founded in the Kanarese country early in the eleventh century, the

complaint is made:—"As creepers with poverty withering in the burning heat sigh for rain, as the lotus in the night sighs for the sun, as men afflicted wish for great prosperity, in like manner I have heard Saiva worshippers sigh, saying 'This strange religion (Jainism) when will it disappear. Our Saiva religion when will it prevail'?" Appar, a Tamil poet of the tenth century, is said to have suffered much at the hands of the Jains, and in one of his poems he says, "Troubled by the evil ways of the bigoted Jains, I reach thy feet, the source of all salvation." The beginning of the struggle was marked by a remarkable spiritual and intellectual awakening among the Saivites. One of the earliest apostles of Saivism was Manikka Vasagar, who was not only a poet and a devotee, but also a great controversialist and his discussion with the Buddhist priests in Chidambaram is recorded as one of the triumps of his life.

The end of the conflict was that Buddhism perished from India as a distinct religion, and Jainism was so reduced that now the Jains in India number only about one and a half millions. The struggle resulted in much more than supremacy to Saivism; for during the conflict the philosophy now known as *Saiva Siddhanta* gradually arose and was formulated when the stress of the fight was over. It is impossble to say at this distance of time how much Saivism gained both in mind and heart from this close contact with Buddhism and Jainism. And the problem is complicated by the fact that all three had from the beginning much in common, as they sprang from the common source of Vedic Hinduism. It is probable, however, that the Atheism of Buddhism called forth in its full strength the Saivite doctrine of a personal and gracious God; and it is equally probable that the teaching alike of Buddhism and Jainism as to the *Guru* the Revealer of the True Way, led the Saivite, in a spirit of emulation, to set up his God as the Supreme *Guru* of erring, ignorant souls. It is conspicuous, too, that Buddhism and the Saiva Siddhanta system are alike closely allied with the Sankhya philosophy; and we note also that the list of capital passions enumerated in "Siva Prakasm" is almost identical with the list of actions forbidden by the Jains. Whether due to development within itself, or to lessons learned from its rivals and enemies, we certainly find that the Saivism of later days is far removed in thought and spirit from the Saivism of earlier history.

The *Saiva Siddhanta* postulates three great entities, known as (1) *Pati*, (2) *Pasu*, (3) *Pasam*, respectively —The Lord, The Beast or The Soul, and The Bond or Matter; and on the correct unfolding of the significance of these three words the whole system depends. The allegory likens the soul to a beast, bound by the rope, Matter, which keeps it in bondage from its true master, Siva.

These three entities are alike eternal, and eternally connected with each other. How are connected from eternity is not clear; in our knowledge of them they are together, and clear reasons are given for their association in the present order; if we enquire further back, the fact only of eternal association is affirmed.

We now proceed to notice in detail some features of the doctrine of these three entities.

(1) *PATI*=The Lord.

Siva is the Supreme, Eternal, Glorious Being, the Lord of all souls. Vishnu, Brahma and the other deities are not denied, but they are classed among souls, and are accounted subject to all the changes to which the souls of common mortals are liable. An ancient author lauds Siva as "gracious to help what the Brahma and others the world adores toss with care"; and a modern writer says, "These mightiest Gods, Indra, Rudra etc., are only regarded as ordinary souls of the last class called '*Sakala*.' The other Gods of Hinduism are all regarded as servants of Siva, and so "Siva Gnana Siddhiar" says, "All these Gods are under the guidance of the Supreme power, and Siva grants us our prayers *through them*." In the histories of the "Basava Purana," Brahma and Vishnu and others of the gods are repeatedly in trouble by reason of their mistakes and incompetency, and Siva repeatedly comes to the rescue and unravels

the tangle they have made. In another writing, where the *Trimurti* is in view, Siva is said to be the "*Thuriya-Murti*," the *fourth* above the three. But in the higher writings of the system these lesser figures rarely come before our eyes to hide the splendid vision of the Supreme One, Siva. He is all in all.

The question whether God has or has not a distinct *form*, is fully discussed and decided in this philosophy. Madhava Charya in "Sarva-Darsana Sangraha," gives a quotation to the point which suggests that it is a would-be-worshipper who has felt difficulty and now gives his heart the answer, "Thou art to be worshipped according to rule as possessed of form, for the understanding cannot reach to a formless being." The question also arises from a consideration of His handiwork, the world. It is made up of forms which we designate "He," "She," and "It." Is God of the form of anything He has made? If so, are we to think of Him as masculine, feminine, or neuter? Which pronoun befits His nature? The difficulty is between postulating an abstract formless God, and degrading Him to the likeness of a visible thing.

Therefore he is said to have a form, to be formless, and to have *formless-form*. And any or all of the three pronouns may be applied to Him, as all the forms of the universe are His. "Siva Gnana Bodham" says, "Praise be to the One Who is Male, Female and Neuter." In practice, however, we find that the pronoun "He," and figures of relationship that assume the masculine gender or most frequently used. It is often said that God in His own nature is '*Sat-chit-ananda*,' *i. e.*, Real Entity, Pure Intelligence, and Abounding Joy. And yet again, and most of all, He is of the form of Grace, *Arul-Rupam*, "God is love." And with this definition Christians surely cannot quarrel. Kareikal Ammayar, one of the sixty-three recognised Saiva saints, gives us a beautiful stanza on this subject, as follows:—

"When I first became Thy slave, I did not know Thy form;
I have not seen Thy form even now,
What am I to say to those who ask me what thy form is?
What is thy form? What is it? None!"

In the same region of enquiry is the question whether, God, who creates this ever-changing universe, is Himself liable to its changes or not. And the answer given shows a jealous regard for the greatness of God, that it should be unlimited. Though He is in all things, they do not affect Him. No shadow arises in Him because of His connection with *Maya*. As he is the eternal *Sat*, real entity, strictly speaking he cannot be said to even know *Asat*, *i. e.*, that which is changeable and fleeting. Before Him, real though its experiences are to us while they last, it exists only as darkness exists in perfect sunlight. Hence the system knows nothing of the qualified Deity, the lower Brahma, postulated by the Vedantin. God is said to be *Gunamili*, *i. e.*, not without attributes, but free from the modes or qualities of lower beings. "Siva-Gnana-Bodham" says, God has neither likes nor dislikes." Elsewhere we read, "Making, maintaining, destroying—all these acts He has, yet they touch him not, the mighty One, no, not so much as a grain of sesamum." It follows from this that Incarnation of Deity is impossible; it is inconceivable and unknown. In the histories and legends of the saints, God frequently appears to teach them and help them out of their difficulties; but he is never regarded as Incarnate, his human guise is unreal, he can have no such union with gross matter.

God's operations in the Universe are said to be five-fold. (1) *Creation*, (2) *Preservation*, (3) *Involution* *i. e.*, the Destruction of all things at the end of an age and the resolving of them again into *Maya* (4) *Obscuration*, *i. e.* His act of keeping souls in darkness between the periods of destruction and re-creation of the universe, in which state of darkness they take rest from the labour of eating the fruit of their *Karma*, as the body rests during the night. (5) *Enlightening*, *i. e.* His act of delivering the soul of its bond of ignorance, and uniting it again with Himself, the ultimate goal.

The great gulf between the Infinite Creator and His creation is bridged over by His Energy, *Sakti*, by which all these five operations are carried out.

Its relation to Him is as that of scent to flower, of light to the sun. His *Sakti* is of three kinds, or has three developments. It is known as (1) *Ichcha Sakti* =Energy of desire, (2) *Gnana Sakti*=Energy of Wisdom, (3) *Kriya Sakti*=Energy of Action. By these respective forms of His energy, God connects Himself with his works, conceives the best mode of operation, and carries it out. It is somewhere said, "When the Absolute becomes manifest, it is as *Sakti*, the Universal Mother, the Consort of God." This is only a specimen of the way in which *Sakti* is frequently persouified as a goddess, our Mother, Consort of the Supreme. The idea of feminine counterparts of various deities is ancient and frequent in Hinduism, and is a most fruitful source of evil mythology and vile practice. The personification of God's energy indicated here is a far loftier idea, reminding us of Wisdom as personified in the Old Testament and of the Holy Spirit as proceeding from the Father and the Son.

These operations of God throughout the universe are frequently said to be the "Sport" of Siva, and he represented as continually dancing. Critics of the system consider this dance of Siva a survival of the devil-dancing of the older form of the religion. So Dr. Pope says, "It takes us back to the manifestation of the pre-Aryan demon, the *Bhairava* that dances in the burning grounds, smearing himself with the ashes of the dead, adorning himself with necklaces of their bones; and bringing away with him a skull as a trophy." Though this interpretation of the dance may accord with some parts of the history of Saivism, the philosophical reading of it rises to far higher levels. It is held to signify His eternal working in the universe, which is all easy as "sport" to Him, and which is performed in the abundance of His love for his creatures. The dance is the "music of motion," therefore it signifies the graciousness and beauty of his acts. In "Sivaprakasam" we read, "Sivan's dance is carried on for the purpose of removing the sorrows of the world......Its object is the deliverance of souls from the sea of transmigration."

The same thought is expressed by the phrase that all things become in the mere "*presence* of God. Where God *is*, all is done." "His *presence* possessess the five functions; in His *presence* embodied souls undergo evolution and are given wisdom."

God is the Creator of all things in their present form This point is developed in the first *Sutra*, the argument of which runs, "As the Universe spoken of as 'He,' 'She' and 'It,' undergoes three changes this must be an entity created." This, in the clearer language of "Siva-Gnana Siddhiar" is, "As the world is a product like a pot, we require a first cause like a Potter." But as matter cannot be evolved from pure spirit, Eternal *Maya* is postulated as the mud which the great Potter fashions on the wheel of His *Arul-Sakti*. "Siva Prakasam" says, "As this *Maya* like Himself is eternal, God produced all things by means of it, and it is not necessary that he should make one new thing without it. God is the efficient Cause which produced all things out of *Maya*." I need hardly point out that this doctrine of an intelligent, personal Creator is a great advance on Vedanta teaching.

Nor is a reason for the creation of the present order absent from the system. It exists for the benefit of souls, who are here brought into such circumstances, with such opportunities, as will enable them to work off their eternal bonds. From this point of view all God's acts are works of grace, and creation is the first of the series of gracious acts. On this point "Siva Prakasam" says, "Creation is an act of grace, in this world alone souls are able to eat their *karma*, and to rid themselves of impurity and attain *Mukti*, union with God."

Now we turn to the crucial question of the relation of the Creator to His Universe. The question whether the system is Dwaita or Adwaita calls forth the emphatic answer, *Adwaita*. But this is not the "Oneness" postulated by the Vedantin. When he says, "One only without a second," the implication is, "without a second *anything*." God is all and all is God, and man has only to realize that he is God, to be merged eternal-

ly into the Divine. The Siddhantin regards that interpretation as ridiculous and to "Without a second" adds "God." "without a second God. "Supreme He stands secondless, pervading all," says "Siva Gnana Siddhiar." In "Siva Gnana Bodham' the subject is argued in faultless logic. The word, *Adwaita*, cannot mean oneness or "*Ekam*," as without a second no one can think of himself as *one*, and the very thought implies two things. The word simply denies the *separate* existence and *separability* of the two. In this sen e it is said here that the soul exists "as One with the lord." And again in the second *Sutra* we read however the souls cannot become God, and God cannot become the souls; God is one with, and different from the soul."

God is immanent in all thing. He is "the small of the small and the greatest of the great and the soul of the souls." Like heat in hot water, like flavour in fruit, like the soul that fills and animates the body, God possess and pervades all things. Thayumanavar sings: "And if I should think of making *Puja* to Thee in any manifestations I cannot do so because I find Thy presence in the very flowers required for *Puja*, and consequently I cannot pluck those dew-filled flowers."

But the teaching that the immanent God can never be identified with His world is tersely put in Siva Guana Bodham." "If God is all-pervading he cannot be One," (*i.e.* there must be also the entity which he pervades). "If he is two, cannot be all-pervading (*i.e.* the prevasion must be so intimate that the two are no longer seen as two). The conclusion, then, is that God is All, but All is not God. Immanent in everthing so closely that it cannot be seen apart from Him, he yet transcends all things.

'*Sat*' and '*Chit*' with their negatives, '*Asat*' and '*Achit*,' are hard-worked words in Indian philosophies. Here too they are frequently used, but are marked with the peculiar genius of the philosophy. Usually '*Sat*' denotes 'Existence,' and '*Asat*,' 'Non-entity.' Here, however, '*Sat*' is used for God alone, as the truly existing, the permanent, and indicates God in Himself rather than as related to His world. '*Asat*' denotes the world, not as illusory or non-existent, but as being 'other than' '*Sat*,' and as such subject to fleeting change. So we read, "All phenomena so change from moment to moment, they are so evanescent, that they may almost be said to have no existence at all, and these are called '*Asat*.'"

As God is beyond all perception, yet Himself perceives all things, he is Supreme '*Chit*' He is in all things perceiving all things as Himself, supreme Subject without any object; "neither knowledge nor knower." Man's intelligence is *Achit*, and it sees things as objective to itself and "all obects of cognition are *Achit*."

As the soul's present condition is one '*Asat*' and '*Achit*' it cannot of itself know the Supreme '*Sat*' and '*Chit*.' By his own intelligence man cannot attain to the knowledge of God, nay not even to the truth of his own real nature, or to the nature of the bond or *Pasam* that binds him. Hence the soul is dependent on the illuminating grace of God, must await His self-manifestation. God must needs come as the great *Guru* of men, as the tender "Shepherd of Souls." The system is full of wonder and praise of Him who so condescends as to teach the ignorance of men.

(2) PASU, THE SOUL.

Souls are eternal and numberless; not one in essence, but manifold. From eternity, though bound by *Pasam*, they are in some way connected with God. Again and again in the writings, phrases occur to the effect that God is one with the soul, both in its bound and liberated condition. *Sutras* 3–5 are mainly given up to defining the nature of the soul. It is not to be identified with the body, of which standing apart, it says, "my body"; nor is it to be confounded with the five senses which convey impressions to it. Moreover, it is distinct from, and independent of the vital breath of the body, and is not to be identified with its inward senses '*Chittam*,' '*Manas*,' '*Ahankaram*,' '*Buddhi*,' by which it considers, doubts, concludes

wrongly and decides aright. The whole phychology is carefully elaborated and is well wrothy of study.

The teaching that man has a *free will* and is responsible for all his actions comes as a refreshing breeze across the arid plains of Indian religions. The soul lives and moves in God—that aspect is never lost sight of, but it moves as an eternal entity, choosing its own actions and responsible for its own emotions. So we read in "Siva Gnana Bodham," "Though there is dependence of the soul on God in respect of its will, intelligence and action, yet the soul's self-action and responsibility are not destroyed."

The subtle body called, '*sukshmasarira*' co-exists with, and lies around the soul from eternity. In it the soul abides after death, when the gross body, the '*sthula sarira,*' is thrown off; and in it enjoys or suffers the fruit of its Karma, in heaven or hell, according to its merit or demerit until it is again re-embodied. Between death and rebirth the soul's faculties are partially paralysed, yet some of the feeling of individuality is retained, so that pleasure is enjoyed or pain endured.

An important faculty of the soul must not be unnoticed, namely, the faculty of becoming *like that with which it is associated.* Associated with darkness it becomes dark, united with light it becomes light. As the soul naturally has the power of becoming united either to *Sat* or *Asat,* it is said to be '*Satasat.*' The figures used to illustrate this truth are the crystal pillar which is luminous in the light, but dark apart from the light, and the eye which has light in itself, but yet needs the sun's light for perfect vision. So "Siva Gnana Bodham," says: "Man's intelligence is in fact analogous to his eye-sight. He is not blind *i.e.,* non-intelligent, nor is his eye-sight such as to make him see in the dark, or to dispense with the sun's light (*i.e,* God's Grace)." The importance of this point cannot be over-estimated for the soul's relations throughout the system are *mental* rather than *moral.*

Souls are of three classes : 1. *Vignanakalar, i.e* those who are under the influence of only one form of *Pasam i.e. Anavam* original impurity. 2 *Pralayakalar,* those which are in addition bound by the bond, *Karma.* 3. *Sakalar,* those which, beside being bound by *Anavam* and *Karma* are entangled also by *Maya.* Souls are in these different classes not by the fiat or favour of God, but according to the success of their own efforts to free themselves from their bondage The first and second classes are making their way upward to God and are gradually freeing themselves.

To these different classes of souls the divine Guru comes in different ways and with different lessons. To the *Sakalar* bound by the threefold cord, he appears as a visible *Guru,* one like themselves; to the *Pralayakalar,* "in his Divine form in a vision;" and to the *Vignanakalar,* who are nearest freedom, as the "Sun of *Gnanam,*" flooding their souls with intuitive knowledge. The *Sakalar* are difficult of enlightenment, the operation Divine grace in their case is like that of kindling fire in plantain stalks; but in the case of those nearest freedom, *Gnanam* seizes hold on them like fire on the lamp-wick of fine cotton. The further condition of the soul will be apparent as we proceed to consider the nature of the third entity, '*Pasam.*'

(3) *PASAM*

Pasam, or "The Bond," also is eternal. It is the three-fold cord, the strands of which we have already spoken of as, "*Anavam,*" "*Karmam*" and "*Maya,*" with which the soul is bound from eternity *Pasam* therefore. means the sum of all that blinds the eternal, intelligence of the soul, fetters it, and holds it back from God.

Let us consider each part of the bond in detail.

A. *Anavam.* This is the bond in which the soul is most closely held, this was first put upon it, and is the last to be untied. It is the soul's original impurity, which rests upon it like a dark envelope, an obscuring veil, hiding from it true knowledge of itself. the World and God. On account of this, souls are "weltering in sin and suffering," even before the creative act which ushers them into earthly experiences "Sivaprakasam" which treats especially fully of the

nature of the soul and its bonds, says, "Souls are not originally pure or free from darkness, but are enshrouded in *Anava Malam.*" The prior eternal state of the soul in union with *Malam*, and in connection with Deity ever pure, is like that of copper in its natural state of rust. There is no assignable cause for it. It is the soul's natural state. And again '*Anavam*' covers all the passions, understanding, and action of the soul. It is not adventitious but natural to the soul. But it is not a *gunam* or attribute, so that *guni* perishes with the attribute, but it is like the husk on paddy, *i.e.*, co-exists with it from the beginning as the husk does with the grain.

This position which makes evil natural to the soul is taken to avoid attributing the origin of evil, which evidently is in the world, to the all-gracious God. But the fact is, the problem is not solved; to say evil is eternal is merely to relegate the difficulty to the realms of the unknown.

The description of *Anavam* as 'original impurity' tempts us to catch at the doctrine as a point on which the system is at one with the Christian teaching of "original sin." But both terms "original" and "impurity," point to very different facts to those indicated by the Christian words, "original sin." How impurity is "*original*" we have seen; and "impurity" we find is merely that which produces evil in the philanthropic sense of the word, namely, trouble and suffering. The act or state of impurity never means *sin*, transgression against the holy law of a holy God. That God is holy and righteous is not known to this system. He is repeatedly affirmed to be a God of grace, of abundant compassion and thus offence against Him resolves itself only into that which causes pain to sentient creatures. And virtue becomes merely that which causes pleasure to creatures.

The five capital sins which are enumerated also reveal the shallow sense in which the words 'impurity' and 'evil' are used. They are drunkenness, lust, lying, theft and murder—sins which, however heinous, are all sins against one's personal joy or against one's neighbour's happiness.

B. *Karmam.*

This signifies the accumulated mass of good and evil deeds done by the individual in previous births. It demands that he shall obtain new and yet new births in order that he may eat the bitter or sweet fruit of his previous actions. The cycle of birth is begun by an allotment of *Karma* which lies eternally upon each soul, and is apparently allotted in consequence of the eternal impurity of *Anavam* which clings to the soul. This aspect of the doctrine seems to be a weak counterpart of the Christian teaching of the inherited guilt, which follows on inherited sin. Thus when the soul first begins its cycle of existence, it is with a burden, an eternal obligation to experience pain or pleasure according to the nature of its *Karma*. And in undergoing the experience it does good or evil acts which themselves will necessitate a new birth that their fruit may be eaten. Of the store grain originally given to the husbandman he eats part and sows a part. Of the crop reaped he will eat part in a future birth and in the act of eating will again sow.

In common with other systems, it is held that a man may endure births lower than human. The reason for the arrangement is that in lower births the soul which persistently did evil when in human form may have fewer opportunities to injure itself by the abuse of its powers. The essence and intelligence of the soul are always the same in all births, but in lower births the covering of *Maya* is denser and darker and so its nature is less apparent.

But it is impossible that one act can be balanced by another, that an evil act can be wiped out by a series of good acts. Every act has its fruit and all must be eaten. But there is a way revealed by the grace of God by which fruit-producing acts may be made to cease, so that the soul's stock of *Karma* being exhausted, the soul may enter into *Moksha.*

C. *Maya.*

Maya as used in this system does not mean, as in the Vedanta system, *Illusion, i. e.,* the non-existent

appearing as real; but signifies the whole phenomenal universe as it now appears, and also that eternal entity from which it is created by Siva, and into which it is resolved after each period of the world's existence. As it is thus the material cause of the creation of the world, and as it is subject to continual change, it is called *Asat*, yet its experiences are acknowledged real so long as they last. "Siva Prakasam" says, "*Maya* is eternal, it is One, it is never in itself visible, it is that which obscures the understanding of souls."

As *Maya* fascinates souls and blinds them to a true knowledge of themselves, it is an evil and a hindrance; but, as out of it all the organised forms by which the soul is rendered conscious and intelligent, are made, it is of service to souls. Only in this present world is the soul in a salvable condition, only from its embodied state can it attain *Moksha*; therefore *Maya*, the dark material cause of all earthly forms, is of profit to it. It is like the soap which the washerman uses to remove dirt from the clothes. Compared with the clothes the soap itself is foul, but it serves to remove the fouler matter which adheres to the clothes.

Now let us consider the Release of the Soul and the way of its attainment.

The ideal set before the soul is that of freedom from the bonds of *Pasam* and union with its *Pati*, Siva. In "Siva Prakasam" ten different ideas of this union, '*Mukti*,' '*Moksha*,' or as it is called in Tamil '*Vidu*,' from the root '*Vidu*' 'to leave,' are enumerated and all set aside as false. The teaching of the Siddhanta put figuratively is that the soul as a firefly enters into the full blaze of the Sun, God, and its light, though still existent, is lost for ever in the sun's light.

The union is Adwaita; the soul loses its sense of "I—ness" and "My—ness," loses its necessity of discriminating objects individually, and gains instead the power of intuitively apprehending all things and shares the eternal happiness of Siva. "Siva Prakasam" says, "Sivan and the soul exist together in perfect union, no longer as two."

But the soul does not lose its personal identity in this union. It loses its sense of its own identity and considers all its actions to be those of its Lord; there is feeling and perception of God, but no consciousness of the feeling is possible, as God, once objective to the soul, has now become identified with its subjective self. "Siva Gnana Siddhiar" puts the whole question most clearly and forcibly as follows:—"If it is stated that the soul becomes One with God by the soul becoming destroyed, then no union with another is possible to that which is destroyed. If it is not destroyed in *Mukti*, then too there is no *Mukti*. If it is destroyed *after* the union, then what experiences *Mukti*? If the destruction of self is regarded as *Mukti*, it conflicts with the principle that the soul is eternal. If that is likened to the union of water with water then too they become equal, which they are not."

There are four steps the soul must take in order to attain *Mukti*. They are as ascending rungs of a ladder, none of which may be missed and the soul must rise only one step at a time. They are respectively:—

A. "*Sarithei*" *i. e.*, right conduct and common devotion. This devotion implies, specially, attendance on those who in this life have already reached their "*Vidu*," and the fulfilment of the common acts of temple worship.

B. "*Kriyar*" *i. e.*, attendance on the ritual of worship, especially that of the chief symbol of Siva, the Lingam, and careful study of philosophy.

C. "*Yogam*," devotion to all the ascetic practices ordained by the Yoga system.

D. "*Gnanam*," or clear, perfect, intuitional knowledge. This last is the perfect state of fitness for *Mukti* to which all the others are preparatory. The roots of evil are all in ignorance, thus in perfect knowledge evil is done away.

These paths are wide, wide enough to admit all men, too wide to be ways that lead to life. They

offer room and shelter to all those shadowy practices, both of worship and common life, that come before our minds at the mention of the word "idolatry."

Power to walk in any and all of these ways comes only by the *Arul*, the Grace of Siva. No part of the system is more emphasized than this doctrine of God's Grace of Love. Dr. Pope says that the word *Arul* is used in every sense in which the words for "Grace" are used both in the Old and New Testaments. God is Love and all His manifestations are those of love. It is said, "The destructive aspects of Siva are really the most beneficial, for his aim is only by destroying the body etc., to destroy our *sin*." Numberless quotations on this subject might be made, especially from the poets, who, with overflowing emotion, again and again magnify God's compassion on such worms, such dogs and ingrates as they confess themselves to be.

We make only two, the first of which is a beautiful verse by Tirumular, which is the John iii. 16 of the system.

"The ignorant think that God and Love are different.
None knows that God and Love are the same.
Did all men know that God and Love are the same,
They would repose in God as Love."

Another cries, "They do not know my Lord who evinced strong love in creating us and opening up the sources of bliss. It is He, who with love, filled this hard life with love, and filled all space with love."

The Grace of God has its correlative in *Bhakti*, the love and devotion of man. In this idea also this system is remarkably rich. The love of the devotee to God takes the place that faith occupies in the Christian system for the writings indicate that God can refuse nothing to those who ardently love Him, and who worship Him with streaming eyes. Thayumanavar sings, "Oh Thou art the safety boat, regularly plying in the celestial sphere of Thy Grace, and anchoring to take me in at the harbour of my undying love of devotion to thee."

This *Bhakti* is essential to all the four steps, it is necessary it should vivify all acts of worship and all right living. Even *Gnanam*, the perfect knowledge, is not separated from or opposed to *Bhakti*, the two mutually complete each other. Tirunavukkarasu sings:

"E'en though in million waters he bathe,
If for the Lord he bears no love,
He appears the fool who water pours
Within a pot with holes, and shuts
The lid and thinks the water safe."

The mystic rapture of the soul's fellowship with God is ecstatically sung by Thayumanavar in the following stanza:—

"Thy clingings put aside, cling to Me within, He said.
What I got as I clung to Him how shall I tell?
He spoke things that should never be spoken."

Appar in a beautiful verse sets forth the truth that God is everywhere, but visible only to the eye of intelligent love. He says,

"As fire in wood, as ghee in milk,
The Luminous One lies hid within.
First fix the churning stick of Love,
Pass round the cord, Intelligence,
Then twirl, and God will bless thy sight."

For those who have obtained the vision, death removes the last barrier which prevents their perfect union with God. Those who die walking in any of the three lower paths of experience have their rewards respectively in admission to Siva's *World*, to His Near *Presence* and to His *Likeness*. They, however, are forced by their Karma back into the cycle of existence; but those who have obtained the "sight" enter the path from which there is no return.

Some criticisms have been made in the course of our exposition. Our final remark is this. The system that makes no mention of Divine righteousness and holiness, that fails to go to the root of Sin, that knows no Atonement and no Divine Fatherhood, however earnest its efforts may be and however pure, will yet fail to lift man out of his sin and bring him into union with God.

"The Harvest Field."

AN HOUR WITH TOLSTOY.

BY ERNEST CROSBY.

There is a little book by Tolstoy entitled "On Life," which gives succinctly his central thoughts in so direct and simple a way that to many it seems the most important of his works. In it he allows the reader to travel with him in his search for an answer to the question, "What is Life?" In looking back through his own experiences he first concludes that life is an expression of desire, personal desire, the child's constant thought being, "I want this," or "I don't like that;" and the outcome of it all he finds to be some particular ambition on the part of the man. But in the course of things man some day discovers that the attainment of his goal does not satisfy him, and he also realizes that those who succeed are really no happier than those who do not gain their point; so that Tolstoy's conclusion is that personal ambitions do not serve as an outlet for life. Yet the life energies must find a channel for expression, and so in time man begins to serve general rather than individual good, and in doing this he is lifted up and actually becomes a new creature. Tolstoy states it as a fact that when he began to let his love go out to all men he began then to *experience*, not simply to *think*, immortality.

Now there is nothing new in this discovery of the great Russian Quaker, as Tolstoy is sometimes called; but, as far as his own work goes, it is an independent and original contribution to the world's knowledge.

All the eccentricities of this man will find a simple and satisfactory explanation when you look upon him as an original investigator and one who actually tries to live up to his lights. His whole life is the story of a man in search of a faith, and of one who at last succeeds in finding a faith and then lives it out. He, like St. Francis, is actually trying in every way to body forth the Christ ideal, and it is no wonder he appears eccentric to the modern man.

Tolstoy's life presents in a strikingly dramatic form almost all the great living issues of the day; and each of the radical changes in his career has been brought about, not as is often the case through reading some book, but because of something he saw. The story told of how he came to leave his university after only six months of study is a case in point. While attending a ball at the home of a nobleman near the town and to whose house he had been driven by a peasant, the hardships of the peasantry impressed him in a most effective way, his driver having nearly frozen to death while he had been in the warmth and gaiety. The inequalities of life took hold of him with such force that he decided to give up his useless life and devote himself to bettering the condition of his fifteen hundred serfs.

Yet he had no sooner gone down to his home than he found himself face to face with the great question of landlordism. He struggled on for a few years trying to benefit his serfs, only to find that his best efforts were misunderstood and that he had practically done nothing. Later in life he gives in the book entitled "Resurrection" his conclusions on the land question, which are substantially those held by Henry George.

In his disappointment in regard to his serfs he rushed off to join the artillery and fight at the front in the Crimean war. He was in the sieze of Sebastopol, taking part in the defense of the city, and we have the satisfaction of knowing that when in later life he declared unequivocally that war is always wrong he knew from practical experience what it was he denounced.

Returning to Moscow, he soon found that the career of an author was open to him; accordingly, he moved to St. Petersburg and joined the literary and social life of that city. It is during these few years that he is said to have led a rather wild life, as most of the young men of his class are apt to do. But this could not hold him, and soon he began a tour of Europe, not for the purpose of sight-seeing, but in order to meet and talk with the great philosophers and leaders in the different countries; for Tolstoy could not rest in his negative philosophy. Yet nowhere did he find

anything that satisfied him, and it was another dramatic incident that turned his energies into a new channel. Witnessing an execution in Paris one day, he declares that it made a much deeper impression on him than he had expected; for, as the head and body fell separately into the box prepared for them, he said he felt, not simply in his mind and soul but throughout his whole body, that such things were wrong. He declared stoutly that if the whole world said that that thing was right, he, Tolstoy, would nevertheless know it to be wrong. From this incident sprang all of Tolstoy's conclusions on criminal law, on which subject he takes so radical a position, declaring plainly that our treatment of criminals does little or nothing toward protecting the public, but as the effect instead of spreading the very disease we would cure.

About this time, while Tolstoy was in Paris, the Russian serfs were liberated, and he hurried home in order to do what he could toward fitting those who had been his serfs for their newly acquired freedom. With his usual thoroughness in whatever he undertook Tolstoy entered heartily into the work of opening schools for the children; and he also established a paper devoted to educational subjects, in which the teachers were free to give their experiences and so help one another.

Tolstoy himself taught in one of his schools and tried in every way to work out practically his own theories. One of them was that it was not wise to teach children subjects that did not interest them; and so he would begin in the morning with whatever study came first to hand, and if the children did not feel in the mood for it he would put it aside for another, and so on through the whole list of subjects until he found something that held the children's attention easily. This method he found to be very inconvenient at times, for it often had the effect of compelling him to stay in the schoolroom as late as nine o'clock in the evening, so interested did the children become in that which really appealed to them.

Another of Tolstoy's convictions was that a child should not be kept in school against his will, and so about twice a week some one of the urchins would rise, take his cap, and go out, without so much as an "if you please," which naturally influenced the whole school to do likewise. This would have been enough to make most men change their theories, but notwithstanding the frequent half holidays Tolstoy held firmly to his position, comforting himself with the thought that the hours that the children spent in the schoolroom were willingly so spent, and grounding himself on the belief that whatever was learned under such conditions was well learned. Tolstoy's whole concept of education is the exact opposite of that formerly held by so many of the New England worthies—that character is developed through a discipline that consists in making a child do that which is disagreeable to him, Tolstoy on his part holding firmly to the belief that character is developed in freedom.

Shortly after this episode in his life, Tolstoy married and thereafter devoted himself for fifteen years to writing and to managing his estates and household. It was during this period that he published his "War and Peace" and "Anna Karenina," the latter book being somewhat of an autobiography, as it recounts in the characters of *Lavine* and *Kitty* his own courtship and marriage.

When he reached middle life he realized keenly that he must frankly face the great question of life and find a satisfactory answer for himself. So seriously did he regard the various problems that, though he would seem to have had everything to make him happy, being at this time a most famous author, occupying a high position in the aristocracy and being blessed with a sympathetic wife and children, he nevertheless found it difficult to restrain himself from committing suicide. So intense were his morbid feelings that it was only after a struggle of five years that he was able to overcome them.

During this period he sought in a most vigorous way to find a religion that would satisfy him, asking

all his friends for help and searching through all books that gave any promise of light. He even began once more to attend the little village church, feeling as he did that the peasants had something that he did not possess. However before long, the gross inconsistency of the Church drove him from its fold, for he could not continue to support an organization that on one day taught that we should love our enemies and on the next ordered that prayers should be offered up to the end that the Russian Government might overcome the Turks.

At last Tolstoy began to study the Gospels in the Greek, and more and more was he impressed by that part of the Sermon on the Mount beginning, "Resist not him that is evil;" and, as the principle of all-inclusive love took firm hold of him, he immediately began to try to live it out. So with this in mind he took up his residence in Moscow with the idea of distributing his superfluous wealth among the poor people, thinking in his simplicity that he was going to establish a little kingdom of heaven right there, where gratitude, love, and consideration would be the order of the day. To his surprise he found that nothing separates people more than to receive alms. As the result of his methods the worst rather than the best traits came to the front, as the people were never satisfied and complained at everything.

During this period Tolstoy came to the conclusion that, as we are possessed of hands, arms, and legs, they should be used; and he therefore fell into the habit of going out to the suburbs of the city to chop wood. As he was returning one day after his work in company with a peasant, they were appealed to by another peasant in destitute condition, and each gave a small coin to the beggar. It was this incident that brought about Tolstoy's next attempt at solving the problem of Justice; for his thought constantly reverted to the fact that the coin he had given was not really his own but had been taken in the shape of rent from another peasant for whom he had never done anything. His conclusion was that the only thing we can give is that which we earn, and from that moment he revolted against his whole past life, in which he now saw that he had been living on the labor of others. From that hour he began to cut off one luxury after another, even adopting thenceforth the simple dress of the peasants, not because of a desire to play to the galleries as it were, but because he felt compelled to make a protest against our unjust and artificial system of civilization. In this last step that he has taken the utter sincerity of the man is shown most clearly, his life being one of extreme simplicity and helpfulness. The story is sometimes circulated that he is living even yet in luxury while protesting in print against it; but, having seen him in his own home, which is excessively bare, I can testify to the contrary.

One little incident illustrates Tolstoy's firm belief in the principle of non-resistence of evil. In May 1894, his little girl Sacha, a child ten years of age, was playing in front of the house with a little peasant boy when they began quarrelling over something. As a result of the dispute, the little boy hit her with a piece of wood, and Sacha rushed into the house crying and calling upon her father to come out and give the boy a whipping. Instead, Tolstoy took the little girl on his knee and talked so softly to her that the first part of the conversation was not heard by her who told me this incident.

Knowing Tolstoy's thought so well, I feel quite sure that what he said was this: "What good would it do you, Sacha, for me to whip the little boy? Would it make your arm hurt any the less? What was it that made him strike you? Was it not because he was angry with you; and if I should whip him would he not hate, not only you, but me too? Now, what we really want to do is to lead him to love us instead of hating us, and I will tell you what I would do. [This latter part of the conversation was clearly heard by the one in the next room.] I would give him some of that jam that is in the pantry, for I'm sure that he would know then that you love him." And the conclusion of the story is that the little girl did just as the father had suggested.

In all ways, and to the best of his ability, Tolstoy is trying to get off from the backs of his brothers and to receive as little as possible from their unrequited toil; and, though in many ways his efforts may be considered crude, he stands as the rough outline of that manhood which shall prevail when exploitation of brother-man shall be no more. *Mind.*

NOTES AND COMMENTS.

We *extract the following* from the columns of the A. B., Patrika, and we ask whence the difference?

It struck me that the orderliness of the crowd left nothing to be desired. I have seen similar scenes in Europe and what impressed me most here was the utter absence of any rough handling so commonly associated with untutored intellect. In England there would have been not a few brawls with drunken men and alas! I regret to have to add, with drunken women too. The European on a holiday must be provided with his bottle; to start for an outing without drinks is to see Hamlet with Hamlet left out. I remember very well asking a greatly—imaginative lady at dinner-table in England how it was that she was always in such high spirits. "Ah, my dear doctor" she answered with somewhat embarassing affection, it is simple enough why,—by putting spirits down." An English crowd is not complete unless a few men and women are marched off for drunkenness, to sober themselves on meals of bread and water in uninviting cells of the inhospitable police stations. Even if not drunk, the men and women freely "lark" about and the "Arries and Arriets are not at all particular whether they pull each other on their laps, putting their itching hands round their fair partners waists and saluting some inviting bloom on smooth cheeks by semi stolen kisses. Believe me, the picture is not at all overdrawn for that class of people is none too scrupulous of the chilling glare of the neighbours but think it "mighty funny" to behave in the indecorous and indelicate manner that they do. There is nothing of this in the crowd I see around me. They are quite and orderly, and the drunkard, the roughs and the Hooligans are conspicuously absent. The Indian women with covered heads half shyly turn their glances—towards the expected procession. The men chaff and banter each other but not with the devilish oaths and blood-stilling blasphemies of an English crowd. The psychology of a crowd is one of the most fascinating of studies. Impulses which move them, and incidents which fire their imagination are sometimes, indeed, most simple, but leading to great events. Yet in sober moments, they will find how trivial was the impetus to the main spring.

PSYCHOLOGY OF A CROWD.

THE CONVOCATION ADDRESS.

At this crisis the speeches of persons in high trust are specially scrutinised. The speeches of the Hon. Mr Raleigh and our Governor serve as a foil to that of H. E. Lord Curzon who refused to commit himself to any party or views. It is very deplorable that Lord Ampthill went out of his way to pour vials of wrath upon the devoted heads of the press and the platform. Academical addresses specially delivered to exhort the graduates on the Convocation days are generally sober, thoughtful and learned; they are not tinged by any polemical controversies irrelavent to the point and quite out of place. The greatest blessing which England bestowed upon India is freedom of thought, speech, and action. No race values liberty of speech and action more than the educated Indians of to-day. The characteristic feature of their writings and speeches of Indians is moderation. Loyalty is stamped on their very face. So it is very surprising that His Excellency should make unwarranted and uncalled for observations. The press as well as the government have for their end and goal the human good the greatest happiness of the greatest number whatever theory we may accept. Means adopted may be somewhat different. In a quasidespotic government like India where there are not free institutions like the British House of Commons to check the arbitrary powers some sort of control is exercised by public opinion expressed in press and on the platform. In modern societies they are destined to exercise an unbounded influence and no power upon earth can effectively check their growth and development and finally put an end to them. Their force and power is daily increasing and it is through them we ventilate our grievances to the government It is unjust, nay, uncharitable to say that all writings and speeches are carping criticisms and angry denunciations and that the magazine writers and platform speakers are dishonest and discontented and are moved by a spirit of self-aggrandisement. By such inferences we can with equal validity assert from singular instances that all the calamities of the world are brought upon by the incompetency, ignorance, cupidity and folly of rapacious rulers. His Excellency has lost a splendid opportunity and has in his own person examplified and proved that every young ruler is not a William Pitt. As such speeches of His Excellency will in the long run lead to incalculable mischief by estranging

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மநுதர்மசாஸ்திரம்.

ஸம்ஸ்கிருத ஸ்லோகமும், தமிழ் மொழிப்பெயர்ப்பும்.

கல்வி, அறிவு, ஆசாரம், நீதி முதலியவைகளை யுணர்த்தும் **மநுஸ்மிருதி** அல்லது **மநுதர்மசாஸ்திர**மென்னு மோர் திவ்ய கிரந்தமானது 12-அத்தியாயங்களாகப் பிரிக்கபபட்டு 410 தருமங்களை 2684-சுலோகங்களால் விவரிக்கின்றது. அவையாவன:—

வேதத்தின் சிறப்பு, தேவர் முதலானோர் உற்பத்தி, மகாப்பிரளயம், யுகதருமம். வருணதருமம், ஜீவனுடைய தேகாந்திரபிராப்தி, பிரளயகால ஸ்திதி, தருமலக்ஷணம், பிக்ஷாவிதி, போஜநநியமம், தீர்த்த ஸ்நானங்கள், ஜபமகிமை, உதயாஸ்தமய காலத்தில் தூங்கக்கூடாதென்பது, ஞானத்தின் புகழ், கிரகஸ்ததருமம், விவாகதருமம், ருதுகாலக்கிரமம், கிரகஸ்தாசிரமச்சிறப்பு, பிக்ஷைபோடுவதனாலுண்டாகும் புண்ணியம் பிராமணர் முதலானோர் ஜீவனகிருத்தியங்கள், துன்பம் நேரிட்டாலும் தருமத்தையே செய்யவேண்டுமென்பது, கர்வம்முதலியவற்றால் வரும் தோஷங்கள், மாம்ஸத்தின் விதிவிலக்குகளும், அவற்றால் வரும் பாப புண்ணியமும், சௌசவிதி, மாதரொழுக்கம், இராஜதருமம், யுத்ததருமம் உலகபரிபாலன தருமம்; அரசன் போஜனவிதி, விவஹார பரிபாஷை, கடன் கோடல், அரசன் பக்ஷபாதமில்லாமல் உலகாளவேண்டுமென்பது. கூலிகொடாமை, பாணிக்கிரஹணஞ் செய்தால்தான் தர்மபத்தினி யாவாளென்பது, சொற்கொடுமை, அரசன் குற்றஞ்செய்தால், கந்நியாஸ்திரிவிஷயம், கற்பில்லாத மாதர் விஷயம் மாதர்களின் தகாத செய்கை, மானஸவியபசாரவிஷயம், புத்திரவிஷயம், கணவனை மனைவி பகைத்தால், தாயபாகம், சீதனம் திருடர் வசிக்குமிடம், இராஜாங்கம், பிராமணன்பெருமை, வைசியதருமம். சூத்திரதருமம், தாய்தந்தையைக்காப்பாற்றாமல் வேறு தருமம் செய்யக்கூடாதென்பது, பஞ்சமகாபாதகங்கள், தவத்தின் பெருமை, பாப புண்ணியபலன், சாஸ்திரரஹசியம், மோக்ஷோபாயம் முதலியவும் மற்றும் பலவும்.

இம்மனுஸ்மிருதியை ஓதுகிறவர்களுக்கு அந்தந்த விஷயத்தில் நேரிட்டிருக்கிற சந்தேகம் தெளிவாகிறதுமன்றி, தர்மார்த்த காம மோக்ஷ ரூபமான நான்குவித புருஷார்த்தமும் உண்டாகிறதென்று அநேகம் மஹரிஷிகளால் இதன்பெருமை வெளியிடப்பட்டிருக்கிறது.

விலை ரூபா. ௨ அணா ௪. தபால்சார்ஜி ௪ அணா:

வே. கலியாணராம அய்யர் அண்டு கம்பனி,

எஸ்பிளனேட், மதிராசு.